Some

RULES

How to Use the

WORLD,

So as not to Abuse either That, or our Selves.

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To the Right Honourable JOHN *Earl of* Exeter.

My Lord,

THE great and high Possessor of Heaven and Earth has Crown'd you with Riches & Honour, rankt you among the great Ones of the World, the highest part of the dust of the Earth (as the Wise man calls the Mountains) put you into a terrestrial Paradise, encircled with every thing for Ornament

and Delight, enrich'd you with thoſe endowments of Mind, and that ſweetneſs of Nature, that may entitle you to the character of thoſe Great Men, *Socrates* and *Titus*, *the delight of Mankind*, and belov'd of all that know you; but yet, my Lord, upon all this Glory you may write Vanity.

It is ſaid that ſome of the more devout *Turks* when they have ſeen *Mahomet*'s Tomb, put out their

their Eyes, as thinking nothing ever after worth their beholding; and they that have lookt within the Vail, ſeen by Faith what is inviſible to Senſe, ſee nothing but vanity here below, but they that do not, the God of this world has blinded their eyes that they cannot ſee afar off.

My Lord,

Your great experience at home and abroad, may have ſufficiently Inſtructed you in this Truth, and thereby

thereby render'd any thing of that nature in this Treatiſe needleſs, yet with a ſincere deſire that as you poſſeſs the Riches and Honour of this World, you may inherit the durable Riches that Wiſdom gives, and the Honour that comes from God only, it is preſented to your Lordſhip, as a debt due to your Great Name, but greater Worth, from

Your Lordſhips
moſt humble Servant,
F. Fuller.

To the READER.

DAvid *ſayes all men are Vanity, and* Solomon (David's *Son*) *ſayes all things are ſo* (*not onely vain in the Concrete, but Vanity in the Abſtract*). *They, in their beſt State; Theſe, in their greateſt Perfection: They, altogether ſo,* (*whole Vanity*); *theſe, univerſally ſo,* (*Vanity of Vanities*) *both as to Parts and Degrees.* David *ratifies and ſeals his Aſſertion with a Verily and a* Selah, Solomon *doubles his and repeats it again to confirm the certainty of it; yea, writes a whole Book to prove his Verdict, brought in* (*upon his critical Enquiry, curious and narrow Search*

Search) to be just and true. Aristotle *sayes there is no Vacuity in the Nature of things,* Solomon *sayes there is nothing but Emptiness in the things of Nature, not as created, but as sin made them. Vanity is less then nothing, Sin is worse than nothing; that, deserves but little of our Love, and this, none; that, as Unsatisfying, and this, as destructive. Our highest Wisdom then will be (as* Solomon *directs) to forsake the one, and (as* David*) to turn away our eyes from beholding the other, lest that which is but Vanity in it self prove Vexation to us.*

Bath, *May* 23, 1688. F. F.

Some

Some RULES How to Uſe the WORLD.

CHAP. I.

The things of the World are prohibited our Love.

IT is part of our Corruption ſince the Fall, that we only Uſe what we ſhould Enjoy, and Enjoy what we ſhould only

Uſe; *Viz.* That we Uſe God in order unto a fuller enjoyment of the World, which ſhould be only uſed in order unto a fuller enjoyment of Him, a prohibition therefore is neceſſary, not ſimply, but comparatively, not abſolutely, but conditionally, not as ſimply conſidered, but as limited, not as excluding all Love to the World and the things of it, but that only which is inordinate, *viz.* the overvaluing them in our Judgments, the unſatiable luſting after them in our Affections, and the overgreedy ſeeking them in our Actions.

Every Superlative ſuppoſes a Poſitive, but every Poſitive does not imply a Superlative.

To caſt off all Affection to them, was the abſurdity of the Stoical Philoſophers; to exceed in it, was the irregularity of the Epicureans. The lawful Poſſeſ-

ſion

sion of them is not Condemned, but the evil Affection to them. We may Use them, and Possess them too, but must not be Possessed of them; and love them, so we do not over-love them; Truely, but not Immoderately. Wholly to Renounce them, so as not to make use of them for Gods Glory, and our Comfort, as well as necessity, is as unbecoming Christians, as it would be for a Souldier when bid to forsake all and follow his Leader, to throw away his Arms and go naked after him. We must not then (with *Crates* the *Theban*) cast them away, nor (like the Prodigal) profusely spend them, but avoid the danger incident to them, *viz.*

1 John 2. 16. *Non dicit, nolite habere sed nolite diligere; cupiditatem reprehendit, non fatultatem.*

Rebus non me trado sed commodo. Seneca.

When they are in our Hands, we must keep them out of our Hearts.

Psal. 62. 9, 10. *Nolite opponere cor.*

No Sin finds more Excuses in this World, nor any, greater Aggravations

gravations in the World to come.

With Men, it is a Vertue (good Husbandry, Frugality, a commendable Warineſs, a making the moſt of their own) but in Gods account it is a Vice; and that, of the deepeſt Dye. The Sin is Idolatry, and the Sinner (the Idolater) is abhor'd of the Lord, and ſince no puniſhment is appointed for it in this World, he himſelf will be the Avenger of it in the World to come.

Col. 3. 5. Pſal. 10. 3. *Non intelligitur ſecundum ſpeciem ſed ſecundum ſimilitudinem, non exhibitione ceremoniarum ſed oblatione concupiſcentiarum.*

Eph. 5. 5.

The Covetous, who is an Idolater (how great ſo ever his Inheritance is in this World) has no Inheritance in the Kingdom of God.

No Sin is more diſown'd in the World, then Covetouſneſs. There are many *Achans* that hide this Sin, both from God and Man as much they can; (the Aged ſay they have left it, the Young that they

they have not liv'd long enough to know it, the Rich that they have no room, and the Poor, that they have no entertainment for it) but yet, no ſin is more common, it being as natural to us to love the World, as it is to live in it. Some Diſeaſes affect ſome Bodies and Ages only; and ſome Plants thrive but in ſome ſoil proper to their Nature; but this ſin (as Briers and Thorns in every Hedge, and Weeds in every Ground) is in common to all; for, it has a root in our Nature, we being all naturally (as the Woman in the Goſpel under a ſpirit of Infirmity was penally) bowed down to the Earth, and not able to lift up our ſelves, or (as the Pſalmiſt ſays) with our eyes bowing down to the Earth, and not able to look up, and the more common, the more dangerous (as Diſeaſes when Epidemical and Mortal) and the greater the danger, the greater muſt the care be, to eſchew, and

Luke 13. 11.

Pſal. 17. 11.

avoid it, and there is good reaſon ſo to do, for, love to theſe things,

(1.) *Is inconſiſtent with love to God.*

(2.) *Is unſutable to our preſent ſtate.*

(3.) *Will be injurious and prejudicial to us.*

(1.) *It is inconſiſtent with love to God.*

Love to theſe things ſimply conſider'd, is not inconſiſtent with love to God, (for, there is a love to them, that he allows, and commands) but that only which is exorbitant and irregular.

The Egyptians *could judge of the plenty or ſcarcity of a year by the riſe of the water of* Nilus *to the markes of a Pillar ſet near to the brink of it, and by the infallible Rule given to guide our love to theſe things, it may be*

be known when it is inconsistent with love to God, viz. then, when risen to a high Estimation of, an inordinate Desire after, an entire Friendship with, and a great Complacency in them.

There cannot be two Equals in the same Throne, nor two Objects in chief at once, in the same Soul, they are as inconsistent as heat and cold in intense Degrees, both cannot, one may, but if the World, then not God, for,

He will have the Throne, and command in Chief, or not at all.

God and the World are as the Center, and the Circumference, and the nearer the lines of our Affections are drawn to the Circumference of the World, the further they will be from him, the great Center of Love.

The Earth is the Center for a Stone, God only is the proper Center of our Hearts.

God is the Fountain of all our good, it flows from him as ſtreams from the Ocean, the nearer the ſtreams of our Affections run to the World, the more impure they will be (like ſtreams of Water that contract filth paſſing by a corrupt Soil) and the further from God, in whom as in a great deep, they ſhould all be ſwallowed up.

From him they came at firſt, and to him they ſhould return again.

The Friendſhip of the World is Enmity with God, all Love therefore upon equal terms with him, is a comparative hatred to him.

The Serpent that went upon the Ground

Ground was an abomination to the Lord.

The Constitution is denominated from the predominant Element, and delight in God, from its prevalency above all delight in the things of the World. It is not true, unless superlative; in him as the chiefest good; in him, not only more than in many things, but more than in all.

Love to the World is (in Gods esteem) Adultery and Uncleanness, for he admits no Rivals. Jam. 4. 4.

(2.) *It is unsutable to our present state.* We are Souldiers.

We are engag'd in a Spiritual Warfare, and as such, must not entangle our selves with the affairs of this Life, lest we either desert the cause, or become faint-hearted in it, like some Souldiers, who by seeking a Rich Booty, have lost 2 Tim. 2. 3, 4.

the

the Battel, or by getting one have never after been good for Fighting.

The best Souldiers are moderate Spoilers.

We are Strangers, and Pilgrims.

Heb. 11. 13. 13. 14. *Commorandi diverſorium non habitandi. Patria juris, patria loci, extra patriam tendentes ad patriam.*

Heaven is our home, Earth the place of our preſent abode; there, we ſhall dwell, here we ſojourn; that is our Countrey, this, our paſſage and thorough-fare to it. We are out of our Countrey, but going to it; not home-dwellers, but Travellers, and as ſuch, we muſt not (with *Peter* on mount *Tabor*) ſay it is good to be here, nor take up our reſt in it, but only pitch down a Tent, or Tabernacle, (a moveable Houſe of Boughs) for a night or two, we muſt not be ſtopt in our way by the Pleaſures we meet with, (as *Jonathan* was by Honey) nor ſtay at any place ſhort of our home, nor overburden our ſelves with

1 Sam. 14.

un-

unnecessary Cares, that will retard our motion, and make us lag behind, nor seek superfluities, but necessaries only, which may help us on, and further us in our way.

Competency, not Superfluity, is the Pilgrims Weed and Staff, one of each is enough, more will be a hinderance.

If we are Really, what we are Nominally, it is unsutable to the Priviledges we enjoy, the Dignities we are call'd to.

We are born of God;

And therefore, like the Children of him our Heavenly Father, we must have the Earth for our Footstool, and Heaven for our Dwelling-place. Isaiah 66. 1.

We are not adopted Sons, unless we have the Spirit of the natural Son.

We

Heb. 11. 10. We are Citizens of the Heavenly *Jeruſalem*, Burgeſſes of that City which has Foundations; there, muſt our buſineſs and Trade, our Traffick and Commerce be, our civil Converſation muſt be there, much more then our Spiritual; our Treaſure is there, our Names are inroll'd and written there, and there muſt our Hearts be alſo; for,

Phil. 3. 20. πολίτευμα.

Luk. 10. 20.

Ubi nondum ſumus, ibi ſumus. *We have Hearts, as well as Faces to look upward.*

There they muſt be, while we are on Earth, like *Jacobs* Ladder, the top of which reacht to Heaven, whilſt the other part ſtood upon the Earth.

Hilary's ſimilitude. And there they muſt be, more than on Earth, like the Wheel, the greateſt part of which is above the Earth whilſt it moves upon it.

A Heavenly Disposition leads to a Heavenly Conversation.

We are Chosen out of the World, Redeem'd, and Deliver'd from it. Gal. 1. 4. Psal. 17. 4.

And therefore must not live as the men of the World, who have their Portion in it, and are Slaves to it.

The World is the Devils Dominion, and he is the Prince of it.

Our Hope is in Heaven. 1 Pet. 1. 3.

We are begotten to a lively Hope, that is above, and so must our Affections too.

Like the Elements, the higher they are the purer they are.

We are Crucify'd with Christ, and therefore must be Crucify'd to the World. Gal. 2. 20.

There

There was an Eclipſe on the World when Chriſt was Crucify'd in it, and ſo there is to all, that are Crucify'd to it.

We are riſen with Chriſt.

He had his Aſcenſion, and we muſt have ours too. He is riſen and gone hence, and we muſt ariſe with our Affections and follow him where he is, that we may ſit together with him in Heavenly Places.

Col. 3. 1.
Eph. 2. 6.

As preſent with our Spirits, whilſt abſent with our Bodies.

What Monſters then in Chriſtianity are they, who dwell with their Heads and Hearts in a heap of Duſt, and turn up their Heels in defiance againſt Heaven, that like *Saul* (though higher by the Head and Shoulders than others in profeſſion yet) hide themſelves among the ſtuff and rubbiſh of the

he World, that inſtead of mak-
ng to themſelves Friends of their
nrighteous Mammon, make, not
nly that their Friend, but their
God; and with the *Iſraelites* make
his Golden God to paſs before
hem; that ſhine and make a
right appearance in the World,
s if they were clad with the Sun,
ut ſit down in the Moon-ſhine,
nd have the Moon upon their
Heads, and the Sun under their
Feet; that ſoar aloft (like the
Lark) in their Profeſſion, but
make their Neſt here below (here,
s their place of Reſt) and take
heir flight as the Eagle to Hea-
ven, but keep their Eye on the
Earth as their prey, and after all
heir hovering fall down upon
his Carcaſs, and thereby commit
s great a Soleciſm, as he that
ointed to the Earth and cried
ut, O Heaven!

Eagles plumes blend not with other Feathers.

(3.) *The*

(3.) *It will be injurious and prejudicial to us.*

1. *As oppreſſing us with diſtracting Cares.*
2. *As expoſing us to deſtructive Luſts.*
3. *As indiſpoſing us to the work of Religion.*

1. *As oppreſſing us with diſtracting Cares.*

1 Tim. 6. 10. Eccl. 5. 12.

Diſtracting Cares are the Serpents in this Paradiſe and Snakes in this Sunſhine, that ſting and torment, the Vultures that continually gnaw; the Thorns that with many ſorrows pierce through both Head and Heart; and the *mali genii*, that night and day haunt all that maintain a Friendſhip and Familiarity with the World.

Lot *liv'd in* Sodom, *but* Abraham *dwelt in a Tent, and he had the beſt reſt.*

2. *As*

2. *As exposing us to destructive Lusts.*

The World is an evil World, (through the common abuse of it) and not to be lov'd; Treacherous, and not to be trusted. It has Snares in its Joys, as well as in its Sorrows; and real Misery under the seeming Glory of it, it comes as *Jael* to *Sisera*, and *Ehud* to *Eglon*, with a Nail and a Hammer, as well as Milk; with a Dagger, as well as a Present. It invites to a Feast, (as *Absalom* did *Amnon*) to destroy; and Panther like, first allures with its sweet smell, and then devours.

The *Caspian* Sea afforded the sweetest Waters, and bred the greatest Serpents; the Pleasures of *Egypt* occasion'd Sins more bitter than those Pleasures were sweet, and the Streams of Pleasure though shallow, have drowned many that have lain down in them.

Ambition occaſion'd *Corah*'s Rebellion, *Abſolom*'s unnatural Treaſon, and *Diotrephes*'s Pride in contemning the Apoſtles.

Riches led *Achan* to Thievery, *Saul* to Diſobedience, *Ahab* to Murder, *Gehazi*, *Ananias* and *Sapphira* to Lying, *Judas* to Treaſon, (he was not ſo Covetous as *Tertullian* thinks, untill he carried the Bag) and *Demas* to Apoſtacy, and will all to Deſtruction, that indulge them.

1 Tim. 6. 9, 10.

The Romans *greateſt Evils* (*as* Auſtin *obſerves*) *ſprang from their Proſperity, and it is the Proſperity of Fools* (*as* Solomon *ſays*) *that deſtroys them.*

Prov. 1. 32.

The belief of this, may be a good Argument to moderate our Deſires after the things of the World, and to be content in the want of them.

Siſera

Siſera had better have been without his Milk in *Jael's* Tent, than to have his Brains pay the ſhot of it. And *Tarpeia* the Veſtal Nun without the Enemies Bracelets (which ſhe bargain'd for upon her betraying the Capitol) then to have been preſt to Death with the weight of their Bucklers, which they threw into her Lap with thoſe Bracelets, as an overplus of their kindneſs. And *Muleaſſes* without the unhappy Exceſs of Coſtly Perfumes, then to have been betray'd by their Scent (when he hid through Fear) into his Enemies hands, to the loſs both of his Eyes and Kingdom. And better it is to want, than to be deſtroy'd by Plenty; to have Water in a wooden Diſh, than Wine mixt with Poiſon in a Golden Cup; to Toil all day, and catch nothing, than a Snare to catch our ſelves; and to be without the Worlds Embraces, than Periſh by them.

Little do they think who hunt after the World, how many this Beaſt of prey has turn'd upon and devour'd.

3. *As indiſpoſing us to the work of Religion.*

Love to *Sodom* made *Lots* Wife look back when in her way to *Zoar*; the Money in *Jacob's* Sons ſacks, made their Hearts to ſink; (their Hearts had been more light, if their Sacks had not been ſo Heavy). Love to the Bag, ſent *Judas* out of the Temple, into the Market, he left Chriſt's Sermon, to ſell him for Money; and Love to the World, will either indiſpoſe us to the things of Heaven, or diſtract us in them. The Way is narrow where the Race lies that is ſet us to run, and the World (the great duſt-heap) will obſtruct our Entrance into it, the weight of Earth upon us (the thick clay

Gen. 42.27,28.

Mat. 26.13,14.

Hab. 2. 6. *nitidius lutum.*

we

we are laden with) will retard, or hinder our Motion in it. God, and Mammon, (two Maſters that give contrary Commands) cannot be ſerv'd together; Obedience to one, will be Diſobedience to the other. Heaven and Earth cannot be beheld by our Eye at one and the ſame time. The Earth is at a great diſtance from Heaven, but Earthly Minds are at a greater; the greateſt difficulty will be, to bring into one, the things of the greateſt diſtance: We muſt therefore quit the Service of the World, if we would be at leiſure (*vacare Deo*) to attend the Service of Heaven; and be, not as *Martha*, cumbered about many things, but as *Mary*, intent upon the one thing needful. Our Eye muſt be ſingle to Heaven (direct to that Point) if we would have a clear and full ſight of it. We muſt (with *Zacheus*) get above the Earth, if we would behold Chriſt, the Sun of Righteouſneſs; reſtrain the goings

Mat. 6. 21, 22, 23, 24.

Luk. 10. 40, 41, 42.

Mat. 6. 22, 23.

out of our Hearts after Covetouſneſs, if we would not be (as *Ephraim*) without a Heart in the midſt of Duty, ſtop the current of our Affections, that naturally run in the way of the Wilderneſs, that they may run ſwift and ſtrong, into the Land of Promiſe; call in our heat, drawn out to the World, and cool in our Affections to it, if we would be Fervent in Spirit, ſerving the Lord, be diſ-entangled from the things below, taken out of theſe Briars,
Gen. 22. 13. and Thorns (as *Abrahams* Ram was from the thicket in which it was caught) if we would offer up a Living, Holy, and Acceptable Sacrifice to God, for nothing is more contrary to Godlineſs, than Worldlineſs.

When the Moon is at the Full, it is in greateſt Oppoſition to the Sun.

CHAP.

CHAP. II.

The things of the World are unworthy of our Love, in that they are vain and empty, yea Vanity in the Abstract; and this upon a double Account.

Vanitas est debitæ entitatis vacuitas.

First, *In respect of Efficacy, as Unsatisfying.*

Secondly, *In respect of Duration, as Uncertain.*

First, *In respect of Efficacy, as Unsatisfying.*

THE things of Heaven are greater than what at present they appear to be (*it does not appear what we shall*

1 Joh. 3. 2. *be*;) the Joy more full, the Pleaſure more ſweet and raviſhing, the Crown more weighty, and the Glory more tranſcendent, then we are able to conceive or imagine; for Admiration (the overplus of expectation) will be at the end of our Faith, when we behold, and enjoy them, but Earthly things are leſs when enjoy'd, then they appear'd to be when deſired. They are indeed call'd Riches, Goods, Profits, Subſtance, but they go by falſe Names, and appear great to our view afar off, but little or nothing when we come to enjoy them; (like that Tree that at a diſtance ſeem'd thick with Boughs for Shelter but had none.) We are diſquieted at the want of them, and after a while as much unſatisfy'd with them; (like the *Iſraelites*, at firſt ſick for Quails and Manna, and then as ſick with them.) They ſometimes occaſion Loathing, but never give Satisfaction.

Many

Many Quails made the Iſraelites *ſick, and Manna when gathered above its proportion, ſtunk, and became corrupt.*

Solomon the moſt experienced for enquiry, when he had ranſackt the whole Creation, thoroughly Examin'd, and ſtrictly Enquir'd into the Nature of all things here below, he brings in his Verdict, that all was Vanity: And we have more Wiſdom than *Solomon*, or rather leſs, if we find any thing better in them; for, the things (as well as the men) of this World are Vanity, and a Lie; they promiſe much, but perform little; (give a blear-ey'd *Leah* for *Rachel*) they look fair to the Eye; Entice and Allure, but Delude. We come to them (as to a Lottery) big with Expectation, but return with Diſappointment; with a Blank inſtead of a Prize; they enflame Deſire, but cannot ſatisfy; for,

for, they are broken Ciſterns. Ciſterns may be drawn dry, though the Ocean cannot; they hold but little, and broken Ciſterns nothing; for they run out, and empty themſelves into the Duſt, and ſend us back (as the *Jews* were from their dry Pits) with Shame and Confuſion.

Jer. 14. 3.

Vanity begets Diſappointment, and Diſappointment breeds Vexation.

They are indeed of neceſſary Uſe to our Natural Life, as ſtaves for lame Nature to walk with, (but cannot either prevent, abate, or remove, the Evils that attend it) not ſo much to Life Moral or Spiritual: Can avail us but little while we live, (only as baits in the way) leſs, when we come to die, (a brazen Serpent will then be of more uſe to us than a Golden Calf;) but nothing at all when we are dead, and gone hence, for our

our Glory ſhall not deſcend after us, nor will our Riches (that make themſelves wings) take flight with us into another World; if they did, they would be as reprobate, not current Coin, and avail us nothing; for, the things of time, will not comfort in Eternity. Pſal. 49. 17. Prov. 11. 4.

All Manna but what was in the Ark putrify'd, and no Rod but Aarons, *budded and bloom'd.* Numb. 17. 8.

How great then is their Folly, that ſpend their time and ſtrength in ſeeking theſe lying Vanities, that are (as Children) pleas'd with theſe Toys, and (with the Serpent) make Duſt their Food; that toil (with the *Iſraelites*) to gather ſtraw, labour for Wind, and feed (with the Prodigal) upon Husks.

The damnati ad Metalla *were of all moſt miſerable.*

Second-

Secondly, *In reſpect of Duration, as Uncertain.*

Sin has caſt inſtability (*Reubens* lot) on the whole Creation: the World, and the things of the World are fading, and ſo are we.

1. *The World is Fading.*

It had (as *Auſtin* Notes) its Infancy, Childhood, Youth, Middle Age, Old Age, and its Dotage. Its Infancy from the time of *Adam* to *Noah*, its Childhood from *Noah* to *Abraham*, its Youth from *Abraham* to *David*, its Middle Age from *David* to the *Babyloniſh* Captivity, its Old Age from the Captivity to Chriſt, and now its Dotage from Chriſt to the End of the World. The time was ſhort when St. *Paul* liv'd, that time which God ſpread over all things like a Sail, and had been ſome thouſand years

1 Joh. 2. 18. ἐσχάτη ὥρα. 1 Pet. 4. 7. 1 Cor. 7. 9.

years roling up, was then roll'd together to the laſt Corner, and almoſt at an end; and if ſhort then, it is now ſhorter, by above Sixteen Hundred years, if the end of all things was at hand in St. *Peters* days, and the laſt time was come in St. *Johns*, (*viz.* the laſt Age of the World) if his Age was the laſt Hour, ours (upon whom the Ends of the World are come) is the laſt Minute of that Hour; if the Judge then ſtood at the door, he is now entring in, for the World is grown old, and ſtoops through Age, it is in its Declenſion, and its years are almoſt expir'd.

As a Sail of a Ship when furling up, and roll'd together to the laſt corner, which alſo the Mariner is in hand with.

1 Cor. 10, 11.

The Sun has almoſt run its Race, and then, when ſet, ſhall riſe no more, the Heavens are fading, they and the Tabernacle in them ſet for the Sun are now diſſolving, the Earth alſo, and the Works therein are Periſhing, and ſhall ſhortly be conſum'd by Fire, and then, not a Rag of our rich and coſtly Garments

Pſal. 19. 4, 5. ments ſhall be left to cover us, not a Foot of our Lands to walk on, not a farthing of our Treaſures to Relieve us, nor a corner of our ſtately Houſes to hide our Heads 2 Pet. 3. 10. in, for they ſhall all be burnt up, and by the light of that Fire, we ſhall then (if now we will not) read their Mortality.

Gods Name is, I am; *the Worlds*, I am not.

2. *The Things of the World are Fading.*

The things of Heaven are ſet out by the Temple, which was fixt and permanent; the things of the World by, the Tabernacle, which was Tranſient. They (as the Sun) admit of no changes, theſe (as the Moon) are liable to them. They, like Pearls, keep their Luſtre; theſe, like the gawdy works of Art, are Fading. They are periſhing, and the Glo-

ry,

ry, Beauty, and Excellency of them is perishing-too, they are not what they seem to be (a Glory in appearance only) nor long continue in that appearance; they salute us as strangers, and pass away, come and go, are given and taken, but their abode or continuance, is either short (like Manna for a day) or none at all. They are failing Treasures, that please while they last, but last not long, and things that Perish (or are to Corruption) in their use, for, we lose them while we seem to have them, and have neither gain nor pleasure from them, but as we use and spend them.

2 Cor. 5. 12.
1 Cor. 1. 31.
Luk. 12. 33.
Col. 2. 22.

Pleasures are uncertain: Heb. 11. 25.

Their Streams are but shallow and soon dried up, of a short continuance, for they are but for a season.

Time may be long, but a season is but

but a ſhort, or little Article of it.

1 Tim. 6. 17. Prov. 23. 5.

Riches are uncertain

The Wings of other Creatures are made for them, but Riches make themſelves Wings, not to fly to us, but from us; the Wings, not of a tame Bird that may ſoon be taken, but of one moſt ſwift of Wing, and ſtrong in Flight: not of a Hawk, that may be known by her Bells where ſhe is, fetcht down by a Lure, and brought to the Fiſt again, but of an Eagle that of all the Fowls of the Air flies higheſt and ſwifteſt, mounts aloft, and flies away towards Heaven with ſo much haſte, that nothing can recall her.

Riches are uncertain to get and to keep, to procure and enjoy.

Honours

Honours are uncertain:

Honour is Happineſs in a Fable, not like that Cloud *Ariſtotle* calls a True, and Real Subſtance, but as the Rainbow, an Appearance only, and of ſhort continuance, like a Tennis Ball, ever in motion, and liable to hazards, always uncertain, and ſometimes dangerous: For its Throne is aſcended (as ſome get upon hot Mettled Horſes) with Difficulty, ſet upon with Fear, and ſometimes left with Miſchief: As is evident in *Haman*, who was one day advanc'd at Court, and the next day on the Gallows.

σκιᾶς Cui veri aut ſolidi nihil ſubeſt ὑπόπτερος φόβος.

There are many of thoſe, who once were Sons of Honour, that might (if they would) come in and ſubſcribe to this Truth, having long ſince out-liv'd their Honours, Celebrated their Funerals, and ſeen them laid in the Duſt.

(2.) *They are uncertain as to our continuance.*

We are junior to Time, and meaſur'd by it; Natural, and have our motion, beginning and end, our firſt and laſt; Finite, and have our bounds and periods, made of Principles ſo contrary, at leaſt, of Principles ſo corruptible, that we ſhall certainly have our end, and fall into pieces at laſt, either a Diſeaſe, or Old Age, (the ſickneſs of Nature), will ſooner or later put an end to our Life; and either the hand of Violence from without will pluck up, or a Worm from within, will devour our moſt flouriſhing Gourd. They are all Fading, (Death may be ſeen in the face of them) and ſo are we, and both like Graſs, that if not cut down with the Sithe, will wither of it ſelf, and come to nothing. They are withering whilſt flouriſhing, and we are dying

Nil ultra.

dying whilst living; going on to Death whilst we look forward to Life, and shall both have our end, but which of us first, is uncertain. Sometimes they are more Mortal than we, for they go away and leave us behind (*Job*'s Riches were taken away, and he left to be poor to a Proverb) and sometimes we are more Mortal than they (the Rich Fools Goods remain'd, and he was taken from them) we leave them or they will forsake us, be lost while we live, or left when we die, like the Worm that leaves all the Dirt she roll'd in behind her upon the hole of the Earth she creeps in at.

To us then that are uncertain of our continuance here, they can be no other than uncertain things.

The Rich Man in the Gospel sung a Song of four Parts to his Soul (take thine Ease, Eat, Drink

and be Merry) but it was the Laughter of a Fool, who thought he had a Leaſe for time, who was only a Tenant at Will, he was a Fool to be ſo merry, when he had no ſecurity to enjoy what he had for a Night; and ſo are all that rejoyce in theſe Tranſitory things. Their Mirth is Madneſs, and as much to be wonder'd at, as that of the *Romans* Ambition was by *Tertullian*, in venturing ſuch hard-ſhips in the Field, to be Conſul at laſt, which he calls the fading Joy of a Year.

Eccl. 2. 2,6,7.

Unius anni volaticum gaudium.

Since then we are at ſuch uncertainties, either for their continuance, or our own, let us be weaned in our Affections from them, die to the World while we live in it; take Wing, and fly from our Riches, before they make themſelves Wings and fly from us; take a taſte at the ſtreams of Pleaſure (as the Dogs at *Nilus*) for our Refreſhment only, and either not

not seek the Honours of the World, (shadows that flee when pursu'd) or sit loose to them while we have them, that we may the more willingly part with them while we live, or leave them when we die.

The greater our Joy is in the things of the World, the greater will our sorrow be when they leave us, or we must them.

CHAP. III.

The things of the World are no part of our Happineſs.

WHat Happineſs is, is a Queſtion that all ſeem to make; but of all, moſt difficult (as *Cicero* ſayes) to be Reſolv'd: Many that pretend to know what it is, are much miſtaken; few know it, and fewer, the right way to it.

Some think there is no Happineſs but in Sin, and thereupon become wiſe to do Evil, but they are Fools that do ſo, (*David's* Wicked Men are *Solomon's* Fools) for they ſeek Life in Death, (as the

the *Jews* did Temporal Salvation in Crucifying Christ.) Heaven in Hell, and may as soon find it there, as Happiness in a way of Sin. Joh. 11. 48.

To desire nothing but what is Good, and to obtain that Desire, is (in Austins *Opinion) the greatest Happiness.*

Some seek Happiness in themselves, but they will never find it there; for,

We are made by another, and since we are not our own Efficient, we cannot be our own End, and Happiness; for,

It is a Rule in Nature, that the first Cause must be the last End.

We are Changeable, and cannot be satisfy'd in our selves; we are Dependent, and cannot make

up a life of Senſe to our ſelves without other things; nor with all of them, a life of Happineſs.

Adam *aim'd at an Abſolute Independance, but he could never reach it; much leſs then can we.*

Moſt think Happineſs is in the things of the World, but it is not to be found in the greateſt Confluence of them; for

They are things beneath us;

Happineſs cannot be in things beneath us, for in loving them we dethrone God, and debaſe our Selves.

They cannot make us good;

That cannot be our Good, which does not make us ſo.

They

They make some the worse;

That cannot be our Happiness which makes us more Sinful.

They may be Abused;

That cannot be our Happiness which may be desired too much, and perverted to a wrong End.

They are not to be delighted in for themselves; *Non est bonum quod laborat magnitudine sua.*

That cannot be our Happiness that we are forbid to delight in.

The want of them is sometimes needful;

That cannot be our Happiness that we may do better without.

They are sometimes to be parted with;

That

That cannot be our Happineſs that we are to forſake for Heaven.

Una noſtra fœlicitas nullâ egere fœlicitate. Seneca.

They are but Goods of Neceſſity (and are Debtors to our wants for the value put upon them) our Neceſſities put their worth into them, for, if we did not need them, we would not prize them.

Our Happineſs would be rather not to want them, then to have them, it is much better not to need Food and Phyſick, than to uſe them.

They have a mixture of Evil in them; the Roſe has its Prickle; the Bee has its Sting; the pureſt Gold, Droſs; the Moon when brighteſt, a dark Spot; from the Fire that revives with its Heat, ſome Smoke ariſes that offends our Eyes; and in our greateſt Joy, there is ſome appearance of Sorrow (as when we laugh moſt heartily

heartily Tears ſtand in our Eyes) and in our greateſt Good there is ſome Evil; ſomething better, and ſomething worſe.

That cannot be our Happineſs that has an alloy of Miſery in it.

They are no way ſutable to the Nature of the Soul.

Senſual Pleaſures in the Opinion of the *Epicureans*, were the Happineſs of the Soul; they that were delighted were Happy, and they Miſerable that were not: But *Tully* ſayes, it was the voice, not of Men but of Beaſts, to ſay ſo, in that they were the chief Goods for Beaſts, and not for Men, and in the Enjoyment of which they might be more happy than Men.

Meat and Drink are a ſutable Good to the Hungry and Thirſty, for they are Objects to which thoſe Appe-

Appetites are determin'd; but Objects of Senſe are no more ſutable to the nature of the Soul, then ſounds are to the Eye, or Colours to the Ear, the Soul is not a *Cameleon* that Feeds upon Air, nor can it be any more happy in the enjoyment of Senſual things, than a Senſitive Creature can be happy by an Intellectual, or an Intellectual by a Senſitive.

A full Barn, or an empty one; Goods, or no Goods; for many years, or not for a moment, are all one (*viz.* as much as nothing) to a Soul. The Rich Man in the Goſpel indeed thought otherwiſe, who ſaid, Soul, Eat, Drink and be Merry; but he was a Fool for it, and ſo are all others that think ſo. For at the beſt they make up but a preſent Good to the Body, and that but imperfectly neither, (the Eye is not ſatisfy'd with ſeeing nor the Ear filled with hearing) but none at all to the Soul, in that they

Eccl. 1. 8.

they are Sensual and Material, this, Spiritual and Immaterial; they, Transient, this, Immortal; they, continue but a while, are unsutable while they do continue, to the nature of the Soul, and unable to satisfie the indigencies of it; and therefore, no part of the Happiness of it.

The Enjoyment of God himself in this World only, would be but an imperfect Happiness.

It will be our Happiness in Heaven to live without them, else we shall be Losers, and consequently Miserable in going thither.

That cannot be our Happiness that we can live without, and shall.

Nothing less than the Absence of all Evil, the Presence of all Good, and an Eternity to Enjoy it, makes up a compleat, and perfect

fect Happineſs. A Good, proportionable and ſutable, adequate, full, proper, and immutable, which is no where to be found but in God, who is an Independent and perfect Being.

Adæquatum, ſibi conſtans, perpetuum.

First, *An Independent Being.*

Not like ours, which was at firſt derived from him, is enjoy'd by Succeſſion, and continually needs ſomething to preſerve it (as the Earth needs the Influence of the Sun, and Rivers a filling from the Ocean): But underived, for God has being in himſelf, he had ſo from all Eternity, and all at once without Succeſſion, and therefore can do that by himſelf and much more, than what he does by Creatures. He was once without them, but they were never without him, and there is much in him, that is not to be found in them, but there is no good in them, but what is derived from him, and to be found more eminently in him.

Ciſterns

Cisterns are nothing without a Fountain to fill them, nor Rivers without the Ocean to maintain them.

Secondly, *A Perfect Being.*

Not like ours, which is a Perfection with Imperfection; for it is but in its own Kind, and in such a Degree only, and Mutable too; and compared with Gods, but as a point to a Circle, or the shadow to the Sun; yea less than nothing, for that is full and absolute (*viz.* as to all kinds, degrees, and extents of Being) Immutable, and under no Defect, nor subject to any Decay; for he is a perfect Being; Light without Darkness, and Goodness, beyond any in us, or conceivable by us.

The Heathen attributed some Excellencies to their Gods, but in this true, and only God, are all.

Could

Could the Sun and Stars diveſt themſelves of their Glory and give it to us, ſhould all the Crowned Heads in the World lay their Crowns at our Feet, or could we by our own care and contrivance get the Poſſeſſion of a whole World to our ſelves (which none ever yet did) and procure a Leaſe, longer then that of *Methuſelahs* years to enjoy it, it would be as nothing without God; but as *Hagars* Bottle without water, or a Paradiſe without a Tree of Life. It is the Sun, and not the Stars that makes perfect day: God, and not the World, (no not in all its Royalties) that can make us happy; for we are every way Miſerable without him, and never happy, untill we ariſe, and ſeek, ſo as to find it in him.

There is no Fiſhing to that in the Sea.

CHAP.

CHAP. IV.

The things of the World are no Evidence of Gods Love.

THere is a two-fold Love in God; one relates to himself, and is Infinite and Absolute; the other, to his Creatures, and is either General or Special.

The General, is to all his Creatures; to Man, as the Head of them, and to all other Inferior to him; in him there is Gods Image, in them there are his Foot-steps, and the meanest of them unfold something of him.

Dantur bonis ne putentur mala, malis, ne putentur bona; bonis, & malis, ne putentur ſumma bona. Aug. Pſal. 16. 3. Joh. 17. 6.

The Special, is to his Choſen, Redeemed People; the Excellent in whom is all his Delight, the ſame for kind, with that to Chriſt, in whom they are belov'd. This is the Love of a Father, the other of a Creator. In that, he gives himſelf; in this, the things of the World: Sometimes to the Good, that they may not be thought to be Evil things; and ſometimes to the Bad, that they may not be thought the only good things; but to neither as Special, but as Common Bleſſings.

A ſingular Effect can never come from a common Cauſe.

The bare performance of Common Duties, is no ſign of ſpecial Grace; (for, it may be more from Nature than Grace, more from Fear than Love, *viz.* fear of Puniſhment, than love to the Command; from Natural Conſcience, more

more than Renew'd; and more to Pacifie than Purifie it:) nor the poſſeſſion of Common Bleſſings any mark of ſpecial Favour; for they are but the common Windfalls of Providence, meer Donations, not of diſtinguiſhing Love, but of common Bounty. The Childrens Leavings, often thrown to Dogs; things indifferently diſpenced to Good and Bad, and may be given or withheld in Love; deny'd or given in Anger. Fruits of Gods Goodneſs, but no ſigns of ours; Arguments to promote our Love to him, but none to prove his to us; for the Son of the Concubine may have them as well as the Son of the true Wife. Gen. 25. 6.

There is one Event to the Wicked and to the Righteous, the ſame outward Miſery and Bleſſing may befall them both. Eccl. 9. 2.

Haman thought *Eſthers* inviting him to a Banquet, and admitting

Eſther 5. 4, 8, 12. none but himſelf to come in with the King to it, was a mark of ſpecial Favour; the Elder Brother made an eſtimate of his Fathers Love to the younger, by a Fatted Calf, Muſick and Dancing, and moſt, becauſe they have the better of others as to this World, think that they are really better (as the *Jews* becauſe Allied by Birth to *Abraham*, and partakers of ſpecial Providences, thought themſelves the only People belov'd of God) but they are all miſtaken that think ſo, for though they are ſent to make us better, they do not ſhow that we are ſo: If they make us ſo, they come in Love; but are given in Anger, if they do not, not tokens of Love, but marks of Diſpleaſure, Prefaces to our Deſtruction, and a means to make way for it, for,

Pſal. 9. 27. *When the wicked ſpring, and the workers of Iniquity flouriſh, it is (like the ſpringing of graſs) that*

that they may be cut down, and destroy'd for ever.

King *Philip*'s shadow was no greater (as he was told by the Son of *Ægiselaus*) when he gloried in his Victories, then it was before he obtain'd them, nor are any really better that have these things, than those that have not, no more than they that stand upon Stilts are really Taller, than those that are upon the Ground; lifted up they may be, but they are not really higher; in the Worlds esteem they may be, but not in Gods; and a higher place they may have in the Civil Body, but not in the Mystical; for they make no difference in the Kingdom of Christ, though they do in the Kingdoms of Men: It is the New Birth of the Spirit that more enobles, than a High Birth of the Flesh (the Righteous is more excellent than his Neighbour); and Grace (the Riches that Wisdom gives)

Col. 3. 11. *Tantus quisque est, quantus apud deum.*

Acts 17. 11. *The* Bereans *were more noble* εὐγενέστεροι, *better born.*

gives) and nothing but that, the Manna that falls about the *Iſraelites* Tents, that (like the party-coloured Coat of *Joſeph*) is a pledge of ſpecial Love, the Favour that he bears to his People for,

Every thing but that may be given in Wrath.

Since then Common Mercies are no Evidences of Special Love, how little ſhould we rejoyce in them, unleſs we have the Giver with the Gift, the Kiſs with the Cup, the Countenance with the Coin, the Stamp with the Bullion, *viz.* them in a way of Special Covenant, as well as Common Providence, and as ſo many Lines drawn from Chriſt the Center of Goodneſs.

Cyrus *at a feaſt (made for his principal Officers) gave to* Artabazus *a Golden Cup, but to* Chryſantes *a Kiſs, which was envied by* Artabazus, *as a Teſtimony of the greater Favour.*

Jacob

Jacob *and his Sons joy'd but little in the full Sacks and Money, because they knew not that* Joseph *was their Friend; they were more Afraid than Glad.*

CHAP. V.

The things of the World must be no matter of our inordinate Desire, or distracting Care to get.

First, *No matter of our Distracting Care.*

Phil. 4. 6. WE must be careful for nothing; *viz.* for nothing, but only to cast away Care; yet so, as to cast it
1 Pet. 5. 7. upon God who careth for us. He undertakes for the burden of Care, and we must do the Duty of it. His Care for us may make us less diffident, but must not less diligent; for his Providence must no

no more cause us to neglect our Diligence, than our Diligence make us deny his Providence. By relying upon him without it, we tempt him, by distrusting him in it, we deny him. Success and Events are his, Industry is ours, and must no more be neglected, then trusted to: For to rely on Providence, so as to neglect Diligence, is not Faith, but idle Presumption.

Gods Providence must not take away ours. Prov. 10. 4. 18. 9.

Secondly, *No Matter of our Inordinate Desire.*

All Desires to these things are not unlawful, nor forbid, but that only which is inordinate. We may Love and Desire (for Desire is grounded on Love) what is needful for us, so it be not either in a way of Anxiety or Injustice.

1. *Of*

1. *Of Anxiety.*

There is a twofold Neceſſity; one of Subſiſtence, the other of Expedience; one, relating to our Life, the other to the Comforts of Life; one for our being, the other for our well being; one is Abſolute, the other Convenient, but neither Unlawful. We may lawfully (with *Jacob*) deſire Bread to eat, for we live no more without Bread, then we do by Bread alone, no more without it, than we do without the Word of Gods Power and Bleſſing upon it, and ſo we may things for Convenience too, as well as for neceſſity, but we muſt not be peremptory in our deſires of either, (for, what we ſo ask as Bread, or a Fiſh, may prove a Stone, or a Serpent) but reſign our will to Gods, who is engag'd by Promiſe to ſupply our wants, though not to gratify our Luſts. *Jacob* deſir'd but Bread to eat, and Raiment

Mat. 4. 4.

Gen. 28. 20.

Raiment to put on (just enough to bear his Charges in the way, and to keep him alive in it) *Agur* desir'd but Food convenient (a Window just large enough to let in Light, and keep out Weather) and so must we; as content if we have to Necessity, though not to Superfluity; to Sufficiency, though not to desire; for Food and Rayment are a Christians Riches. Prov. 30: 8. *Cibus & potus sunt Christianorum divitiæ.*

A little is as much as we need, more then we deserve, and as much as we should desire.

The Petition for daily Bread in the Lords Prayer, is set down (as is usually observ'd) after the great things relating to Gods Glory, and it is but one single Petition, whereas there are many for Spiritual things, intimating thereby, that the motion of our Souls to the things of the Earth should be like that of the Fowls of the Air, who on a sudden come down to the

the Earth for their Food, and on a ſudden fly up again; and yet, what inſatiable Deſires abound in the Hearts of Men? how anxiouſly ſolicitous are they for their Bodies? as if there was no God to care for them, and how careleſs of their Souls, as if he was oblig'd to care for them whether they did or no. Living, as if they had no Souls, or none worthy of their Care; or as if they thought the
2 Cor. 5. 1. Earthly Houſe of this Tabernacle, their Bodies (like that Building of God in the Heavens, the Houſe not made with Hands) was Eternal, and would never be diſſolv'd, and fall into the Duſt. It is too much the ſickneſs of the World, a Diſeaſe that is become Epidemical, the Old, as well as the Young are ſick of this diſeaſe of the Worms, and many die of it; a death more diſhonourable, and of far more dangerous conſequence than (with *Herod*) to be eat up of Worms, for

for the never dying Worm will gnaw them.

The Covetous ſhall not inherit the Kingdom of God. 1 Cor. 6. 10.

2. *Of Injuſtice.*

Murmuring at our Wants, will rather withhold than procure the Mercies we need; and rather hinder, than further them (like boiſterous Winds that keep off the Rain) but an undue ſeeking of them (*viz.* in a way of Injuſtice) will curſe them to us. The Souldier ſays he will never be Valiant that will not venture his Body; and they that will be Rich, think they cannot be ſo, unleſs they venture their Souls; and therefore will not ſtay until God makes them Rich, (which he does when he adds his Bleſſing to our Diligence,) but will make themſelves Rich by ſtepping out of his way to be ſo, if one way will not do it, 1 Tim. 6. 9.

it, they will try another, if they cannot find Riches in Gods way, they will ſeek them in the Devils. An Evil Covetouſneſs prompts them to it, and Mammon they will have (the moſt potent of all tempting Devils, as *Cornelius Agrippa* calls it) though it be the Mammon of unrighteouſneſs. Prodigious Fools! that (thus ſwallowing down Riches) take down that Poiſon that they muſt either vomit up again or die. Labour to loſe, and loſe while they gain; loſe in the Conſcience, whilſt they get in the Cheſt; loſe their Souls, by getting for their Bodies. A ſorry Gain, that will neither continue long, nor be bleſſed while it does; for,

Cui nihil ſatis, nihil turpe.

Hab. 2. 9.

Job 20. 15.

What the Devils Bleſſing brings together, Gods Curſe will ſcatter.

CHAP.

CHAP. VI.

The things of the World must be ever matter of our Prayer so far as needful for us.

PRayer is the best means we can use, not only to prevent the evil we fear, and either to remove, or sanctify that we feel, but to obtain the Good we want, and to bless that we have: it cannot but speed if rightly perform'd either for the particular Mercy desired, or an equivalent, in kind, or vertue, as good, or better; therefore under all our wants, we should send to Heaven; or when ever we desire the World, we should send this Messenger to God

God the Maker of it, as not Anxiouſly careful in any thing; but,

Phil. 4. 6. *Praying for every thing whilſt careful for nothing.*

Oratio fuit Samuelis mater. Gen. 24. 1, 2, 3, 14. 1 Sam. 1. 10, 11 *Rebecca* and *Samuel* (a Wife and Child of the better ſort) were both obtain'd by Prayer, and they are ever the beſt Mercies (if not Materially, yet formally and eventually) that come this way; the Evil will be remov'd, and a Bleſſing given with them, ſo that they will be either as pleaſant Food, or wholſom Phyſick.

God gives the Bleſſing, and we by Prayer ask it.

They are double Mercies (*Benjamins* Portions,) Mercies with an overplus that come this way.

1 Sam. 1. 20. *Hannah* by Prayer obtain'd, not only a Child, but a Son (a Bleſſing

ſing of the right hand) and a Prophet too. *Hezekiah* by Prayer obtain'd, not only his Life, but the addition of a Leaſe of fifteen years to it, and deliverance for the City: and the blind man in the Goſpel by Prayer, reap'd the double fruit of a ſingle Cure, for the Eyes both of his body and mind were opened by it, and Chriſt's Grant to the Thief on the Croſs, was greater than his Requeſt.

Iſa. 38. 5, 6.

John 9.

Uberior gratia quam petitio.

He that deſir'd but to be remember'd by him when in his Kingdom, went up with him into it.

Yea the comfort of thoſe Mercies enjoy'd, is ever the beſt.

Jacob that got the Bleſſing, but not by Prayer, had twenty years trouble about it, but *Iſaac* a child of Prayer, was therefore (without which he had not been ſuch) a Son of Laughter.

Every Creature, as well as every Providence, is Sanctify'd by it.

Mercies obtain'd this way, will be moſt valued by us, and beſt ſecur'd to us.

Moſt valued.

Uſually, what we eaſily come by, we (like Children) as eaſily part with, but what (with *Jacob* and *Hannah* in Prayer) we obtain with difficulty, we receive with Thankfulneſs, and uſe with Care.

Mercies got by Prayer, and Eſtates by Induſtry, are beſt valued and kept.

Beſt ſecured.

Not only the being of Mercies, but the Duration and Continuance of them is from God; and unleſs they

they are this way enſtated, confirm'd, and ſetled upon us, they will (like Sand in a Glaſs, or Water in a Sieve) be Fleeting, and Sliding from us. Prayer is a Requeſt upon Promiſe, and what is obtain'd by it, will (as Covenant-hold) be ſtable, and abiding; as,

What we poſſeſs by Leaſe, is ſurer than what we have by Trade.

If we would ſeek them, ſo as to find them, and find them, ſo as to be bleſſed in them, in all our Requeſts, we muſt aim at Gods Glory, ſubmit to his Will, wait his leiſure for them, and beg his Bleſſing with them.

We muſt aim at Gods Glory.

Pſal. 88. 10, 11.

David begg'd his Life of God, that God might have it (in the uſe) again; and *Hannah* begg'd a Son of God, for God; a Son from him, to give unto him. 1. Sam. 1. 11.

All Temporal Bleſſings muſt be askt for Spiritual Ends.

We muſt ſubmit to his Will.

Spiritual things are promis'd abſolutely, Temporal things conditionally only, they are not therefore the only things to be ſought for (who would deſire all his Heaven here) nor in the firſt place, either of our Time or Affections, before other things, nor above them, nor too importunately neither, but ſo far only as they are good and needful. Our Deſires muſt not be peremptory, nor muſt we tell God what we muſt or would have, but leave it to him to chooſe our Inheritance for us, leſt we feel the effects of his Anger, in a withering Curſe at the root of our Gourd.

Mat. 6. 33.

Nothing muſt importunately be ſought of God, but God himſelf.

We

We must wait his Leisure.

God knows what is best for us, and the time when best for us to receive it, he keeps not the fruit of his Mercy by him until it is rotten, nor gives it before it is ripe. We must not therefore think to force Mercy out of his hands, by an over-hasty desire of it, but patiently wait his time, which is a due, as well as an appointed time.

Till'd Ground is best for Seed, and then we are fittest to beg, and receive Mercies, when fittest to enjoy them.

We must beg his Blessing with them.

Bread is the staff of Life, but God is the Strength of that staff; he feeds us by it, but more, by his Blessing upon it. It is he that Isa. 3. 1. Mat. 4. 4.

gives a Being to all our Mercies, (it is his Ocean that overflows our Banks) and it is he, and he alone, that can give a Bleſſing to them, he can withhold them from us, and he can Curſe them to us (as he did the Quails to the *Iſraelites*) to him therefore we muſt look, and upon him only depend, for a ſupply of what we want, and for a Bleſſing upon what we have. The firſt is more than he owes us (for, by our ſins we forfeited our Right to all) but the laſt not more than is needful for us, for a little bleſt, is better than much, yea than all without it. A little or nothing with the Bleſſing is enough, but all without it as nothing. It concerns us therefore to deſire, that all our Mercies may be ſeaſon'd with the Bleſſing; that if we have not ſo much of the World as others, yet we may have as much of himſelf; the Bleſſing, if not the Inheritance; without which, the beſt of the World can do

do us no good, and with which, the worst can do us no hurt; for, then we are Rich, when under Gods Blessing. Gen. 33. 9, 11. רַב־לִי כֹּל

Esau's *enough was much*, Jacob's *Enough was all.*

CHAP. VII.

The things of the World must be no matter of our immoderate Joy.

JOY is the Enlargement of the Heart as delighted in the Expectation or Fruition of some suitable good, really so or so apprehended, of a luxuriant Nature, and prone to Exorbitancy: for though Spiritual Joy cannot well exceed, yet that which is Worldly may, both as to time and measure. Therefore in the Flood of Prosperity we must have an Eye to our Compass, that our Hearts may be kept within the right Channel.

Medio-

Mediocrity does well, but the Excess is Vicious. *Res servia gaudium.* Seneca.

Religion destroys not our Affections, but only refines them; (Christ took not away the Water of Purification, but turn'd it into Wine) it condemns not, but allows and encourages our Joy, when it is not in things that are not Lawful, nor immoderate in them that are.

It is not Isaac, *but the Ram that must be Sacrificed.*

When sensual Joy abounds, danger is at the door; (when the Dolphins play, the Marriners fear a Storm) therefore, if we would have our dead Hearts rais'd to Life, we must cast these Minstrels out. Mat. 9. 23, 25.

Sensual Joy layes a Snare for Spiritual.

When

When we are rejoycing, there are ſome in Sorrow; we muſt not therefore caſt out Compaſſion to make room for Joy, nor be ſo
2 Cor. 6. 12. much ſtraitned in our Bowels, when our Hearts are enlarg'd, as to forget them that are Sorrowful, while we are Rejoycing; but
Eſth. 7. 34. 9. 22. when at the Feaſts of Mirth, ſend Portions to them that are in want, that (in this ſenſe whilſt they rejoyce with us) our Joy may be full.

There is a Sympathy in Nature, and therefore ſhould be much more one in Grace.

John 2. 10. That was the beſt Wine, that Chriſt turn'd from Water into Wine, and that is the pureſt Joy that is diſtill'd from Godly Sorrow, and therefore, in the midſt of our Mirth, we muſt be ſad at the remembrance of our Sins, that the Sun of our Joy may ariſe out of

of the Waters of Godly sorrow for them.

The more Sorrow for Sin we let out, the more Joy we shall take in, the Pots that had the most Water, had the most Wine.

We live in a Miserable World, where Happiness and Misery, Joy and Sorrow (like *Jacob* and *Esau*) tread upon the Heels of one another. It concerns us therefore to rejoyce, as if we rejoyced not, for at the best it is but a Feast of Tabernacles. 1 Cor. 7. 30.

It is folly to rejoyce overmuch in any thing, in which we cannot rejoyce long.

Worldly Joy when immoderate layes a Foundation for Sorrow; *Benjamin* prov'd a *Benoni*, and our Idol will become our Torment, it will either be broken in pieces, or continue as a Sting, remain Gen. 35. 18.

main as a Curſe, or be remov'd in Wrath.

Wo be, either to the Idol, or Idolater.

God muſt be the object of our chiefeſt Joy; other things may be the matter of our occaſional Joy, but God only muſt be our ſubſtantial, and exceeding Joy. Therefore, in the midſt of our Joy, we muſt not ſo far forget our ſelves, as to forget him the object of our chiefeſt Joy; (the gladneſs of our Joy;) for it is as much our Duty to Rejoyce in him, as it is to Truſt in him; and if we rejoyce in any thing more than in him, we ſhall never be made joyful by him.

Pſal. 43. 4.

Laughter becomes not ſuch Fools, nor is the Oyl of Joy prepar'd for their Heads.

CHAP.

CHAP. VIII.

The things of the World from the greateſt to the leaſt muſt be ever matter of our Praiſe.

HEaven and Earth Praiſe God. Pſal. 107. 8, 9, 10.

The Heavens, *viz.*

The Celeſtial and Higheſt Heavens.

Angels and Saints, the Glorious Inhabitants there, in that Heavenly Quire continually Praiſe him; their Note is, *Alleluiah, Salvation and Glory, Honour and Power unto the Lord our God.* Rev. 19.

The

The Upper Heavens;

The Sun, Moon, and Stars of Light Praiſe him, the Father of Lights by whom they were made.

The loweſt Heavens;

The Fowls and Meteors therein Praiſe him who in his Wiſdom made them; no leſs wonderful in their Nature than Variety.

The Earth (which includes both Sea and dry Land) Praiſes him.

The Sea.

The Great Water-work of God, and all the Scaley Inhabitants that trace the Liquid Paths of that Watery World.

The dry Land.
The Footſtool of God, and the fulneſs

fulneſs thereof Praiſes him, who laid the Foundation thereof by his Power, and eſtabliſhed the World by his Wiſdom. Job 38. 4. Jer. 10. 12.

The Heaven of Heavens, and all the Inhabitants in that Celeſtial Countrey, the upper and lower Heavens, with the Hoſt thereof, the Sun, Moon, and all the Stars of Light, Fire and Hail, Snow, Vapours, Stormy Winds, and flying Fowl declare his Glory, and ſhow his Handy-work, the Earth and the things contain'd therein, Mountains and all Hills, Fruitful Trees and all Cedars, Beaſts, and all Cattel, Creeping things on the Earth, Dragons, and all Deeps Praiſe him, the Sea Roars, and the fulneſs thereof, the Mountains skip like Rams, and the little Hills like Lambs, the Floods clap their Hands, and the Hills rejoyce together, and in all, praiſe him whoſe Name alone is Excellent, and whoſe Glory is above the Earth and Heavens. Pſal. 148. 2, 3, 4, 7.

Thoſe

Thoſe Creatures that have no Tongues, yet Praiſe him with ſuch obedient Teſtimonies as their inſenſible Natures afford. There is no Speech nor Language, where their Voice is not heard, their line is gone out through all the Earth, and their Words to the end of the World. And thoſe that have Tongues, though no Reaſon, yet praiſe him with thoſe natural Organs, how much more then ſhould Man who has a Tongue, (a Vocal Inſtrument) Reaſon to guide his Tongue, a Rule to direct his Reaſon, and Mercy to oblige it, abound in praiſe, which is a Heaven upon Earth, and will be the work of Heaven to all Eternity, but no work of ours there, unleſs begun by us here,

Pſal. 19. 3, 4.

None but wicked men on Earth, Devils and Damned Spirits in Hell deny it.

We can never ſufficiently praiſe God

God, ſhould we live everlaſtingly to do it, nor add any thing to him by it; for he was Eſſentially Glorious from all Eternity, before there was either an Angel in Heaven to praiſe him, or a man upon Earth to ſpeak good of his Name; a declarative Honour indeed it is, that ſo many Millions of Angels, and Glorify'd Saints are about his Throne, aſcribing Bleſſing and Glory, Thankſgiving and Honour to him that ſits upon it, but a greater Honour it is, that he does not need it; for he is higher than the Praiſes of Heaven and Earth. Rev. 7. 12. Neh. 9. 5.

His Praiſe may be made Glorious,
(make his Praiſe Glorious) Pſal. 66. 2.
but his Eſſence cannot.

Our higheſt Praiſes are nothing to our meaneſt Mercies, and leſs than nothing to the Giver of them, who, though ſometimes pleaſed with them, is at no time profited

by them, yet it is our Duty to Praiſe him; for, as Tranſcendently Glorious in himſelf, he is the higheſt Object of our Praiſe, and it is due to him for his own Excellencies, and continually due, (for as he ever was, ſo he ever will be Eſſentially Glorious); Due, though we never had received any Mercy from him but our Firſt Being, but doubly due, and the more obliging ſince we have; *viz.* to him as a Glorious God in himſelf, and as a Gracious God to us; as the chief Good in himſelf, and as continually doing Good to us. It is He, more than the Clouds, that affords us Fruitful Seaſons; He, more than the Earth, (that *bona Dea* as the *Heathens* call'd it) that gives us plenty; He, more than either our Power, or Policy, that continues our Peace; He, more than Bread, that keeps us in Health; and He, more than Phyſick, that Cures us when ſick. He in theſe, and He, more than theſe; for

for the Efficient and Universal Cause works more than the Instrumental and Particular. He only is the Author of our Mercies, and he only must be the Object of our Praise; we receive all from him, and must return the Praise of all to him. Not to our selves, but to him; not to others, but to him, and to him alone; the Father of Mercies, through Christ the Son (the Mediator of our Praises as well as Prayers) we must as obedient Children offer up the Sacrifice of Praise, and this, not only for our Mercies, but for our Praises too; for, we are Debtors for both, can give him nothing but his own, and our Honour it is, and not his, if he will receive it from us.

2 Cor. 13. Eph. 3. 20.

1 Chro. 29. 14.

The Rabbins say that Moses *was kept out of* Canaan, *because he ascribed too much to himself.*

All Mercies are not alike (no

more than all Sins) ſome are greater than others, though the leaſt too great for us. They, muſt have a *Selah*, a mark of ſpecial obſervation ſet upon them, and theſe muſt have an *obſervandum* too. They in an eſpecial manner muſt be remembred, but Theſe muſt not be forgotten; They muſt have high Praiſe in Ditty, and Tune; an Elah, a Song of the higheſt ſtrain attend them (the *Jews* in the Paſſover had a great *Hallelujah*) and theſe muſt have a Song of Praiſe too. They, a *Magnificat*, and Theſe a *Benedictus*; for,

> *God will be prais'd (as the* Hebrews *ſay) in the leaſt Emmet, or Gnat, as well as admired in the Sun, Moon, and Stars, and magnify'd in the Elephant and Leviathan.*

The *Iſraelites* had, not only their Feaſts of Praiſe once in an Age

Age (a year of *Jubilee*); every ſeven years (the Sabbatical Year;) once in a year, (the Feaſt of Trumpets); once in a quarter of a year (the Feaſt of Dedication); once in a Month (the Feaſt of New Moons); once in a Week (every Sabbath); but once in a Day, yea twice; both morning and evening, in Publick; at ſet times and charge, they Praiſed God. Joh. 10. 22.

And all *Davids* Pſalms are either *Hoſannah*'s or *Hallelujah*'s, *viz.* Prayers or Praiſes; the one for Mercies needed, the other, for Mercies receiv'd: And ſo muſt the daily Service of our Lives be; *viz.* either Supplicatory for what we want, or Gratulatory for what we have. The want of Mercy muſt ſend us Prayer, the receipt of Mercy to Praiſe. Since then, we have not only our firſt Being, but our continual Being from God; Pſa. 8, 11, 25, 26. *God bleſs, or God be bleſſed.*

and not only our Being, but our well Being too. We muſt Praiſe him while we have our Being, ſince we ſit daily at the receipt of new Mercies, are fed to the full, and all upon Free-coſt, and are daily bleſſed by God, we muſt in every thing give thanks, and at all times be bleſſing of him, as unſatisfy'd with the leaſt Mercy without it, as we would with the greateſt, without him the Giver of it.

Euchariſtical and Peace-offerings were to be as Conſtant, as Expiatory and Supplicatory.

Gen. 35. 1. It is lookt upon as a Check to *Jacob* (whom the Rabbins call *votorum Pater*) when God bid him go up to *Bethel*, to pay his Vows, as if he had either forgot to do it, or was unwilling to it, but it was *Zion*'s Glory, that there Praiſe waited for him (*Praiſe* Pſal. 65. 1. *waiteth for thee, O God, in Zion.*) There it was due, and it is every where

where elſe, in all places, and at all times, and therefore muſt always wait for him, not he for that; nor is it fit he ſhould, (though ſometimes he does, and goes without it) for it is the Glory due unto him. Pſal. 29. 2.

It is due at ſight, the Debt is preſent pay, and we are not juſt, if we deny him his due, or withhold it from him.

The Tongue is the beſt Interpreter of the Mind, and Mans Glory; not only as his Prerogative above other Creatures, by this to expreſs his Mind, but as an Inſtrument ordain'd for Gods Praiſe, in the advancement of which, his chief Glory conſiſts. It is his Glory, as it is the Glorifier of God; but yet, the Heart muſt bear a part, and the chiefeſt part with it in the Song of Praiſe. There muſt be an *Amen* to our Praiſes, as well as to our Prayers, Pſal. 108. 1.

and therefore, whilſt we bleſs with our Lips, we muſt not forget to
Pſal. 103. 1. ſay *Amen* with our Hearts.

The fuller the Quire, and the deeper the Belly of the Inſtrument, the louder and ſweeter the Muſick; and the more there is of the heart here, the better.

By offering Praiſe we glorifie God, and by ordering our Converſation aright, we Praiſe him. Therefore when we Bleſs with our Lips, we muſt not Curſe with our Lives, but Live to his Praiſe as well as ſpeak to it.

They that live beſt are ever moſt thankful.

This will,

1. *Evidence our Uprightneſs.*
2. *Continue the Mercies we have.*
3. *Procure the Mercies we want.*

1. *It*

1. *It will Evidence our Uprightness.*

David (as St. *Chrysostom* sayes) was therefore call'd a Man after Gods own Heart, because a man of so much Praise, his *Psalms* of Praise are twice as many as those of Prayer. This was (as one sayes) the chief String of his Harp, the sweetest compound in his Incense, and the best Odour in his Sacrifice: and Praise is comely for the upright, it is their Honour, and it is their Badge and Cognizance too, not only their Duty, but their Practice; for Uprightness tends to it, as Waters to the Sea. All can receive Mercies, (as *Hannibal* knew how to get Victories, but not how to use them) but the Upright only so as to be thankful for them, all have cause to praise God, but they only have Hearts to do it. Psal. 33. 1.

Neceſſity may ſend us to Prayer, but Uprightneſs leads to Praiſe, as naturally, as the Sparks fly upward.

2. *It will continue the Mercies we have.*

All the Patents of Gods Mercy are Conditional, though he gives Mercy to us, yet he reſerves a power (a right in himſelf) to continue, or remove it as he ſees fit. Unbelief withholds the Mercies we need (not for want of power in God to give, but diſpoſition in us to receive). Ingratitude will remove what we enjoy, Faith will fetch in what we want, and Gratitude will continue what we have; by that we ſhall receive, by this, we ſhall be happy and enjoy.

Durante beneplacito.

Faith is the Price, and Praiſe is the Quit-rent of all.

2. *It*

3. *It will procure the Mercies we want.*

Thankfulneſs for what we have, is the beſt method to procure that which we have not: We are never thankful for one Mercy, but we ſtore up another by it. Vapours, firſt aſcend, and then deſcend; and every Breath of Praiſe that aſcends, returns in a new Mercy to us, ſo that whilſt Gratitude goes up, Mercy will come down.

Optima petitio gratiarum actio; aſcenſus gratiæ deſcenſus gratiæ.

A good Pay-maſter ever makes a good Borrower.

CHAP.

CHAP. IX.

The things of the World must be cautelously used, and faithfully improved.

First, *They must be Cautelously used.*

THere is but little in the World, but we either find, or make a hinderance to us in the work of Religion. Wisdom therefore must direct us to forbear Lawful things sometimes, that we may have the greater power over those that are Unlawful.

We

We may kill our ſelves with Food, and do our ſelves good with Poiſon.

The Devil lies in Ambuſh behind our Lawful Enjoyments, to entrap us, and uſually tempts us more to an Exceſs in Lawful things, than in thoſe that are not, and thereby deſtroys us, as *Agrippina* kill'd *Claudius* by the Poiſon ſhe put into the Meat that he lov'd moſt.

The more an Enemy is lov'd, or the leſs he is ſeen, the more dangerous he is.

It is eaſie paſſing from what is Lawful, to that which is not; from Frugality, to Covetouſneſs; from Neatneſs, to Pride; from Lawful Mirth, to Wantonneſs; from the uſe of a little Wine to cure the Infirmities of the Stomach, to an abuſe in the Exceſs, that

Solus in illicitis non cadit qui ſe aliquando & a licitis cautè reſtringit.

that will rather Increaſe, than Cure them: (The *Grecians* began with little Cups, and went on to greater) as it is eaſie in Proceſſion to go beyond the bounds; therefore we muſt take heed that we go not to the utmoſt Limits.

By doing all that we may, we may at laſt do ſomething that we ſhould not.

Mat. 24. 38. Eating and Drinking, Marrying and giving in Marriage in the days of *Noah*, were not things evil in Luk. 10, 40, 41. themſelves; nor *Martha's* Hoſpitality (for if ever it was Lawful to neglect a Sermon to prepare a Dinner, it was ſurely then for ſuch a Gueſt as Chriſt) but both were occaſionally ſo; one, as leading to Senſuality, and that, to a diſregard of that deſolating Judgment coming upon them; the other, as diſtracting her Mind, and diverting her thoughts, that then might, and ſhould have been be-

ter employ'd. Nor is it the Uſe, but the Abuſe of Worldly things that we are forbid, becauſe of the danger that may ariſe to us by it. It was Oxen bought, not ſtoln; and a Wife, not a Harlot, that kept them in the Parable from coming to the Wedding Feaſt. It is not Poiſon, but Food (in the Exceſs) that kills moſt, not the bare, but unlawful uſe of Worldly things that does us all the Miſchief; it is eaſily done, and of dangerous conſequence when it is. It concerns us therefore to be Wiſe, and Cautious in the uſe of them, that they may tend to nouriſhment and preſervation of our health. Luk. 12.

We muſt come to our Food (as *Auſtin* ſayes he did) as to our Phyſick, leſt we make Food for our Luſts out of it.

A ſpare Diet is beſt for Body and Soul. *Pro remidio parcius, non pro deliciis redundantius.*

We

Pſal. 2. 11. Prov. 14. 13. We muſt put a Reſtraint upon our Lawful Mirth, Rejoyce with Trembling, leſt the End of that Mirth be Heavineſs.

A Sorrow, greater than our Joy.

When ſwimming in Pleaſures, we muſt ſound the depth of the Water, and keep our head above 1 Tim. 6. 9. it, leſt we be drown'd in Deſtruction.

Like the Fiſh ſwimming in the River Jordan, *that on a ſudden are carried down into the dead Sea.*

We muſt buy as not poſſeſſing (keep to the Rule) leſt we buy dear, and ſell cheap.

As Judas, *who bought his Damnation, when he ſold his Maſter.*

And

And uſe the things of the World ſo as not to abuſe either them or our ſelves, in making them a hinderance, in our Love to, our Deſire after, our Attendance upon, and our Joy and Delight in the things of Heaven.

It is a happy Houſe where Martha *complains of* Mary, *or becomes ſerviceable to her.*

2. *They muſt be faithfully improv'd.*

We muſt not altogether lay up for our ſelves, but lay out by uſing what we have in a way of Service to God, as well as Benefit to our ſelves, and it will be ſo to us, when ſo uſed for him,

We are enricht by giving to others, and at once, both pleaſe God, and profit our ſelves.

The Oxe and the Aſs (of all Brutiſh Creatures, the moſt heavy
Iſa. 1. 3. and dull) pay a kind of Homage to their Feeder, the Clouds return the Vapours exhal'd in ſhowers, and the dull Earth a Crop to him that Till'd it. How much more then ſhould Man, in whom Affections are planted, ſutable to every Condition, and Graces to every Affection, to whom a time is allow'd for the exerciſe of every Grace, and Mercy given to oblige him, make a ſutable return to God, according to what he has receiv'd from him.

Nothing is ſo mean or contemptible, but may be put to ſome uſe, (Spirits may by a Limbeck be drawn out of Dregs) nor any Mercy ſo mean, but we may, and in Reaſon ought to be Serviceable by it to God the Supream Donor, the leaſt obliges to it, and the leaſt (where no more is given) when

when so improv'd, shall be accepted of him.

The plenty of the Widows Love, was more regarded than the Penury of her Gift. Luk. 21. 4.

God is the great Proprietor, we are but Stewards; he gives Mercies to us, but he does not give away, but reserve his Title to them. The Corn and the Wine, the Wooll and the Flax, the Gold and Silver, the Lands, and Houses, the Parts and Strength we enjoy, and whatever else we have, are all his; they were his, before they were ours; they are his when ours; his, more than ours; for they are only ours, that they may be his again, *viz.* ours for use, that they may be his for improvement. Hos. 2. 5, 9.

By unlawful means of getting, we steal them from God, *and by an unlawful use, detain them,*

and in both, injure our poſſeſſion.

God has made the Poor to try the Rich; the Rich, to relieve the Poor; (as ſome Fields have Corn for the ſupply of them that lie Fallow). He is Rich in Bleſſing, that they may be Rich in
2 Cor. 9. 11, 12. giving (enriched in every thing
Prov. 3. 10. to all bountifulneſs) and fills their Barns with Plenty, and their
Job 3. 15. Houſes with Gold and Silver; not that they ſhould only eat and be fill'd, but, that when full they ſhould run out for the ſupply of
Deut. 26. 12, 13 others, that they may be filled too.

Where takings are great, there the Rent is great.

It is Gods Honour, that he communicates of his Goodneſs (as he is communicative, he is the Object of our Faith) and it will be our Honour

Honour to be so too, he maketh his Sun to rise on the Evil, and on the Good, and sends Rain on the Just and on the Unjust, the Fountain of his Goodness stands open to all, and so must ours, *viz.* to Enemies, as well as Friends; and to the Evil, as well as the Good. The Good, must in an especial manner be regarded (especially to the Houshold of Faith) but the Evil must not be forgot; their Nature must be reliev'd though not their Lusts, and their Persons indulg'd, though not their Sins. Mat. 5. 44, 55. Gal. 6. 10.

To starve the Sin is Kindness, the Man is Murder.

A gentle Shower is enough for the Earth that is moist, but a greater is needful for that which is dry and hard. A little will serve where no more is wanting, but where more is needed, there, as well as where much is given, much will be required. Proportiona-

bly therefore to what we have, and others want, muſt our bounty be.

Zacheus *his Garment will not ſerve* Goliath's *Body.*

We are not bid to give away all, nor muſt we withhold all neither; if we have two Coats we may keep one for our ſelves, but we muſt not keep both, if there are any that have none. We are not to undo our ſelves by our Charity to others, nor is there any great danger we will (by this, we ſhould act Cruelly to our ſelves, by ſhowing Mercy to others, and appear, rather in the number of Fools, than the Communion of Saints); nor yet, to let any Periſh through a neglect of it; we are not bid to give above our Ability, nor muſt we below it, but according to it; yet, better it is to be willing (with the *Macedonians*) beyond our power, than able (with

2 Cor. 8. 3.

(with churliſh *Nabal*) beyond our Will, or rather want (with the Widow) then let the Treaſure be unſupply'd.

It was not the Fat, but Lean Sacrifice that was an Abomination to God.

In two things we are (as the Philoſopher ſayes) like to God, *viz.* in ſpeaking Truth, and in beſtowing Benefits.

He is Merciful, (for, he is the Father of Mercies) and ſo are his Children Merciful too, for, they are Veſſels of Mercy, *viz.* both Paſſively and Actively, ſuch as have receiv'd Mercy; and ſuch as Veſſels when fill'd, run out in Mercy to others.

God is the Fountain of Mercy, and all the Streams of it flow freely and conſtantly, they have been of old, and run as ſtrong, and as

freſh now as ever, and ſo muſt the ſtreams of our Mercy too, if we would appear as the Children of him our Heavenly Father, *viz.* Freely and Conſtantly.

1. *Freely.*

Deus ponderator Spiritus magis quam panis.

We muſt ſhow Mercy with our Hearts, as well as with our Hands, as willing, and ready to it, as glad, that we have any thing to give, and more ready to it, than they that need, can be, either to ask, or receive it: As *Archiſelaus*, who, when he ſaw his Friend in want, and baſhful, conveigh'd Money under his Pillow, that he might ſeem rather to Find than to Receive.

Our Charity muſt not be forc'd from us, but given by us, given, not bought, as the Charity of many is, who make the needy buy it with their Tears, and many

many times pay more for it, than it is worth.

2. *Constantly.*

All Gods wayes are Mercy, and so must all ours be too, not at sometimes only (like a Misers Feast) but at all times; while Living, as well as when Dying; and in both, as we have an opportunity, and Ability.

Sampson's Lion afforded no Meat, until dead, and they are the worse Beasts of the two that are not good till then (like some fruit, never good till rotten) they give nothing but what they cannot keep, nor until they cannot; and what is rather surrender'd than given; taken from them, rather than given by them: For, though it is something by their Testament, it is nothing by their Will.

The Eagle knows hers by the Eye, and God his by the Hand; *Oculis inconniventibus.*

the

the Liberal Man deviſeth Liberal things.

Prov. 11. 24. There is a keeping to loſs (there is that withholdeth more then is meet, and it tendeth to Poverty) and there is a giving to Gain: (there is that ſcattereth, and yet increaſeth) Scattering for God, is like ſcattering Seed on the ground, that tendeth unto an increaſe (as the Beaſts of old increaſed by Sacrificing) Giving to others, is a ſtoring up for our ſelves. Taking from the Heap, is adding to it; and by being Benefactors to others, we are greater to our ſelves. What is given to the Poor, is Lent; and that, not to a Bankrupt, that cannot repay it, but to God, the High Poſſeſſor of Heaven, and Earth, that can; (for the Earth is his, and the fulneſs thereof) not to one that is diſhoneſt, and will not, but to God, that is Faithful (as Faithful as God) and will; it is no deſperate Debt, for it is lent upon

The Italian *form of begging is do good to your ſelves.*

upon Bond to God, that ſtands Principal in the Bond, and needs none to be bound with him to ſecure it; for his Truth in the Promiſe is ſecurity enough (above any enſuring office) what he borrows, he will repay to the full, yea, with an overplus; an Intereſt, more than the Principal, a hundred-fold; Uſe upon Uſe: Not Ten in the Hundred, but a Hundred upon One, and preſent pay too; for it is a Hundred-fold in this Life, *viz.* either in Kind, or Vertue. And if that is not enough, the Promiſe ſuper-adds in the World to come Life Everlaſting. Mercy, in a time of need, Mercy, when we ſhall moſt need and deſire it. New Wine in the Kingdom, for a Cup of cold Water; a Feaſt, for broken Meat; and Everlaſting Life, for ſupporting the Temporary and Frail Life of the Poor and Indigent.

Prov. 19. 17.

Matth. 25. 40. *Deus ſe ex creditore debitorem fecit.*

They

They that are afraid to be Charitable, either are afraid they ſhall be Happy, or unwilling to be ſo.

How great then is their Sin, who inſtead of Honouring God with his Mercies, Diſhonour him by them; uſe them, either as Means or Motives to Sin, and (*Parthian* like) fight againſt God with his own Weapons; who no ſooner get their Portion, but (with the Prodigal) become Wanton, and Rebel againſt him; make Idols (with the *Iſraelites*) out of his Jewels; and commit Idolatry in the Valley, when he is giving the Law in the Mount; become bold in Sin, and mad upon their Luſts, becauſe they are not ſurpriz'd in them, (like ſome ill Natures that are the worſe for Kindneſs); uſe their

Parthianis auri, argentique nullus niſi in armis uſus eſt.

their Wealth as Fuel to Luxury (the Rust of their unsanctify'd Riches); their Parts, as Advantages to a more Ingenious Wickedness; their Health and Strength in subserviency to their Sensual Pleasures, and their Honours, as a Rise to Pride; Erecting a Building for their Glory (as *Nebuchadnezzar*) with Stones dug out of Gods Quarry (like Vapours that Ascend, and cloud the Sun that rais'd them) feed their Lusts out of Gods Provision for their Flesh, (like some Soil, the more Rank under Showers of Rain); prepare his Wooll and Flax for *Baal*, set his Meat before Idols, and pour out his Wine as Drink-Offerings to the Devil, whose Children they are, and in this so much resemble him. Hos. 2. 8. Rom. 13. 14.

To

To requite Good with Good, is Humane; Evil with Good, is God-like; but to return Evil for Good is Deviliſh.

CHAP.

CHAP. X.

The things of the World in the Want, or Loſs of them, when Deny'd or Remov'd, Withheld or Withdrawn, not Given to us, or Taken from us, muſt be no matter of our Diſcontent.

THE Object of Impatience is ſomething Poſitive, the Object of Diſcontent is ſomething Privative; one ariſes from the preſence of Evil, the other from the abſence of Good; That, from ſuffering too much, This, from having too little; and Mur-

Murmuring too often as an effect of both.

When Evils are upon us, we Murmur and Repine, as unwilling to bear them; and when the Good we either Desire, or Enjoy is withheld, or withdrawn, we complain as Undone, greatly la-
Judg. 18. 24. ment their Loss (as *Micah* did the loss of his Idols) and send our Hearts away with them, and thereby become more Miserable in the Loss, then ever we were Happy in the Enjoyment of them, Reproach God, act contrary to our Duty, the principles of Nature, and Grace, and discover both our Pride and Folly by it.

We Reproach God.

None of our Mercies (no more than any of our Miseries) come by Chance; it is not Fortune, but God, that has a hand in all, who is a Law to himself, and cannot Erre;

Erre; for, his Will is the Rule of his Juſtice, and by not ſubmitting to it, we Reproach him: For we queſtion his Soveraignty, and deny the Right he has to diſpoſe of us as he pleaſes, and in effect ſay (as they to *Moſes* and *Aaron*) that he takes too much upon him, and ſhall not be a God over us, we tax his Wiſdom, and caſt a Reproach of Folly upon his proceedings, as if he knew not (or not ſo well as our ſelves) what Condition is beſt for us, we impeach his Juſtice, as if he did us wrong, and kept back our due; and abuſe his Goodneſs, for in effect we ſay, that either he has not done, or will not do good unto us; and that he has given us nothing, becauſe not all that we would have, (wherein haſt thou loved us!) And by all, offer the higheſt Affront and Indignity imaginable to him: For, as he is too Great to be reſiſted, ſo he is too

Numb. 16. 3.

Mal. 1. 2.

Juſt to be queſtion'd, too Good to be ſuſpected, and too Wiſe to be inſtructed; for he is Infinite in
Iſa. 40. 13. Wiſdom, and needs no Counſellor, his Soveraignty is uncontrolable, his Righteouſneſs untaxable, his Wiſdom unſearchable, and his Goodneſs unſpeakable.

We are worſe than Devils, if we think better of our ſelves, than of God.

We act contrary to our Duty; for,

It is as much our Duty to be Content under what we want, as to be thankful for what we have; and there is great reaſon we ſhould, for our Miſeries can never be ſo great, nor our Wants ſo many, but we have ſomething to bleſs God for.

Any thing on this ſide Hell is Mercy.

We

We act contrary to the principles of Nature and Grace.

Of Nature.

For Nature is content with a little; at first a Cradle contents us, and at last, a little Earth for a Grave will suffice us. In the Womb (as is usually said) one Foot, in the Cradle three, and in the Grave six will serve, and therefore, betwixt the Womb and the Grave, a little should please, and content us.

A little is enough, too much may be a Snare.

Of Grace.

As Nature is content with a little, so Grace is with less, for the noblest part of it consists, in the Guidance of the Affections, that

they may not be carried out to wrong Objects, nor inordinately, to them that are right and proper.

It is neither Nature nor Grace, but Luſt that is Ravenous, and enlarges its deſire as Hell.

We diſcover our Pride and Folly by it.

Our Pride.

Humility and Pride are like the two ends of the proſpective Glaſs, one, magnifies the Object, the other, leſſens it; Humility looks upon every thing given, more than Deſert, Pride, on every thing as leſs; that, is content with Neceſſaries, this, is angry for want of Superfluities; that, deſires but to live, this, to abound and be Wanton; that, is pleas'd with one, any, or the leaſt Mercy, this, not with

with a thousand, nor with any, unless it has all, a little matter will put Pride upon the fret, all Discontent is a Child of Pride; for,

Therefore we are angry at Gods Will, when it Crosses ours, because we are proud, and would have our own.

Our Folly,

It is one thing to have Riches, another thing not to want them; we may want them, while we have them, by not being content with them; and be without them and yet not need them, by our not desiring them; we are Rich, not by possessing much, for we are poor in the midst of all, unless we are satisfy'd, but Rich, by needing nothing; for though poor, we are Rich, if we are contented; it is Contentment that gives Riches, for it gives enough, and not to

Avaro deest tam quod habet quam quod non habet.

2 Cor. 6. 10.

have much, or to desire no more is true Riches, but Riches cannot give Contentment, no more than Poverty can; they will rather increase our Desires, than abate or restrain them; and therefore it is Folly to seek it in them, nor can we by our Discontent, either recal what we have lost, or procure what we would have, and therefore, as great Folly it is, to be disquieted at the loss or want of them. A Dwarf, by vexing or fretting cannot raise himself to a greater height in his Body, though he may in his Mind; (not add a Cubit to his Stature, though he may to his Pride); nor any by their Discontent or Frowardness, when under Want, or Pain, either supply or ease it, and therefore, the highest Folly it is to attempt it.

The only way to have our Will is to be satisfy'd that God has his.

We

We have not the fee simple of outward Blessings, they are not entailed upon us, but only lent for a while. The Tenure we hold them by, is the good Pleasure of God the Donor, who is our Benefactor, not our Debtor; he will call for them again, and may (without any Injustice) whenever he please, and often does, that we may receive all as new Gifts from him again, and be brought to a humble acknowledgement of him as our only Lord, and thankfulness to him, for the Loan of them.

God cannot give us so little, nor so short a Possession of it as we deserve.

God is infinitely Wise, and knows what condition is best for us, he is our Heavenly Father, and knows what Food to appoint,

our Heavenly Phyſician, and knows what Phyſick to preſcribe, our higheſt Wiſdom therefore, will be to acquieſce in his, as willing to want, what he ſees good to deny; and to ſuffer, what he ſees fit to inflict: In every thing giving Thanks, *viz.* when poor, as well as when Rich; when empty, as well as when full.

Every wheel moves according to the motion of the firſt, and all things move orderly above, how croſs ſo ever they ſeem to move here below.

God withdraws the leſſer lights, that we may behold the Sun; cuts off the Pipes that we may bathe in the Fountain; ſtraitens us in this World, that we may be enlarged towards Heaven; makes us Poor, that he may enrich us; empties, that he may fill; denies, that he may give unto us; makes

Jam. 2. 5.

2 Cor. 6. 10.

us

us sorrowful, that we may find joy in him; and leaves nothing, that in him we may possess all things, yea Inherit them, which is more than to possess them. Our Wisdom therefore will be to submit to him, and not by Discontent to attempt the frustrating of his ends, lest he disappoint ours. Rev. 21. 7.

It is better to lose all the good things of Life, than Godliness; yea Life it self, then either lose God, or abate in our Love to him. 2 Pet. 1. 3.

The Heathen said, if *Jupiter* would give him Riches, he himself would procure a contented Mind; but Contentment is no more natural to us, than Happiness; nor to be found in our selves, nor any where without pains and difficulty. It is a Degree beyond Patience, the Quintessence of it, and harder to come by than Riches; for when *Ego animum mihi æquum parabo*

we

we have them, we are many times as far to ſeek for Contentment, as we were before we had them.

St. *Paul* learnt this Myſtery in Chriſts School not in *Gamaliel*'s; and the moſt likely way to find it, is to ſeek it in Religion; for, Godlineſs is great Gain with Contentment, not, that the Gain of Godlineſs does depend upon the condition of our Contentment (though indeed there is little or no Religion without it) but that Contentment is an effect of Religion, an overplus that comes in with all the Gain that it gives beſides, (and becomes gain to us as it gives it) it has the Promiſe of Life that now is, and of that which is to come, and intereſts us in God, in whom, every thing deſireable in an eminent way is to be found; enough, when all outward Mercies are gone, for he is vertually all, and better than all.

Phil. 4. 11.
1 Tim. 6. 6, 7.

Habet omnia qui habet habentem omnia.

All

All is not gone (was ſaid of old)
if Cæſar *is ſafe, nor any thing*
if God is ours.

Only this we muſt remember, that God will never be all unto us, until all without him be as nothing; for if he muſt be all, then firſt all muſt be nothing.

The Loadſtone draws not where
the Adamant is.

There was a time when we had nothing; no Money in our Hands, nor Meat in our Mouths, nor any Cloaths on our Backs, we came Naked, and empty-handed into the World, and after a little while it will be ſo again. A little is enough while we are here, more than we brought with us into the World, or ſhall carry away; and would we but conſider, that the World was made of nothing, and will ere long

long be turn'd into its firſt nothing; that we brought nothing into it, and ſhall carry away nothing out of it, we would not be much diſquieted at the want of any thing, but as careful for nothing, be content with any thing.

Phil. 4. 6.

Betwixt nothing and nothing a little may ſerve the turn.

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